And she said unto her husband: Behold now, I perceive that he is a holy man of God.[36] R. Jose b. Hanina said: You learn from this that a woman recognizes the character of a guest better than a man. 'A holy man'. How did she know this? — Rab and Samuel gave different answers. One said: Because she never saw a fly pass by his table. The other said: She spread a sheet of linen over his bed, and she never saw a nocturnal pollution on it. He is a holy [man]. R. Jose son of R. Hanina said: He is holy, but his attendant is not holy. For so it says: And Gehazi came near to thrust her away;[37] R. Jose son of Hanina said: He seized her by the breast.[38]

That passeth by us continually.[39] R. Jose son of R. Hanina said in the name of R. Eliezer b. Jacob: If a man entertains a scholar in his house and lets him enjoy his possessions, Scripture accounts it to him as if he had sacrificed the daily burnt-offering.[40]

R. Jose son of Hanina further said in the name of R. Eliezer b. Jacob: A man should not stand on a high place when he prays, but he should pray in a lowly place, as it says; Out of the depths have I called Thee, O Lord.[41] It has been taught to the same effect: A man should not stand on a chair or on a footstool or on a high place to pray, but he should pray in a lowly place, since there is no elevation before God, and so it says, 'Out of the depths have I called Thee, O Lord', and it also says, A prayer of the afflicted, when he fainteth.[42]

R. Jose son of R. Hanina also said in the name of R. Eliezer b. Jacob: When one prays, he should place his feet in proper position,[43] as it says, And their feet were straight feet.[44]

R. Jose son of R. Hanina also said in the name of R. Eliezer b. Jacob: What is the meaning of the verse, Ye shall not eat with the blood?[45] Do not eat before ye have prayed for your blood.[46] R. Isaac said in the name of R. Johanan, who had it from R. Jose son of R. Hanina in the name of R. Eliezer b. Jacob: If one eats and drinks and then says his prayers, of him the Scripture says, And hast cast Me behind thy back.[47] Read not gaweka [thy back], but geeka [thy pride]. Says the Holy One, blessed be He: After[48] this one has exalted himself, he comes and accepts the kingdom of heaven![49]

R. JOSHUA SAYS: UNTIL THE THIRD HOUR. Rab Judah said in the name of Samuel: The halachah is as stated by R. Joshua.

HE WHO RECITES THE SHEMA' LATER LOSES NOTHING. R. Hisda said in the name of Mar 'Ukba: Provided he does not say the benediction of 'Who formest the light'.[50] An objection was raised from the statement: He who recites the Shema' later loses nothing; he is like one reading in the Torah, but he says two blessings before it and one after. Is not this a refutation of R. Hisda? It is [indeed] a refutation. Some there are who say: R. Hisda said in the name of Mar 'Ukba: What is the meaning of HE LOSES NOTHING? He does not lose the benedictions. It has been taught to the same effect: He who says the Shema' later loses nothing, being like one who reads from the Torah, but he says two blessings before and one after.

R. Mani said: He who recites the Shema' in its proper time is greater than he who studies the Torah.[51] For since it says, HE WHO SAYS LATER LOSES NOTHING, BEING LIKE A MAN WHO READS IN THE TORAH, we may conclude that one who recites the Shema' at its proper time is superior. MISHNAH. BETH SHAMMAI SAY: IN THE EVENING EVERY MAN SHOULD RECLINE AND RECITE [THE SHEMA'], AND IN THE MORNING HE SHOULD STAND, AS IT SAYS, AND WHEN THOU LIEST DOWN AND WHEN THOU RISEST UP.[52] BETH HILLEL, HOWEVER, SAY THAT EVERY MAN SHOULD RECITE IN HIS OWN WAY, AS IT SAYS, AND WHEN THOU WALKEST BY THE WAY.[53] WHY THEN IS IT SAID, AND WHEN THOU LIEST DOWN AND WHEN THOU RISEST UP? [THIS MEANS], AT THE TIME WHEN PEOPLE LIE DOWN AND AT THE TIME WHEN PEOPLE RISE UP. R. TARFON SAID: